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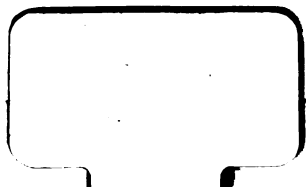
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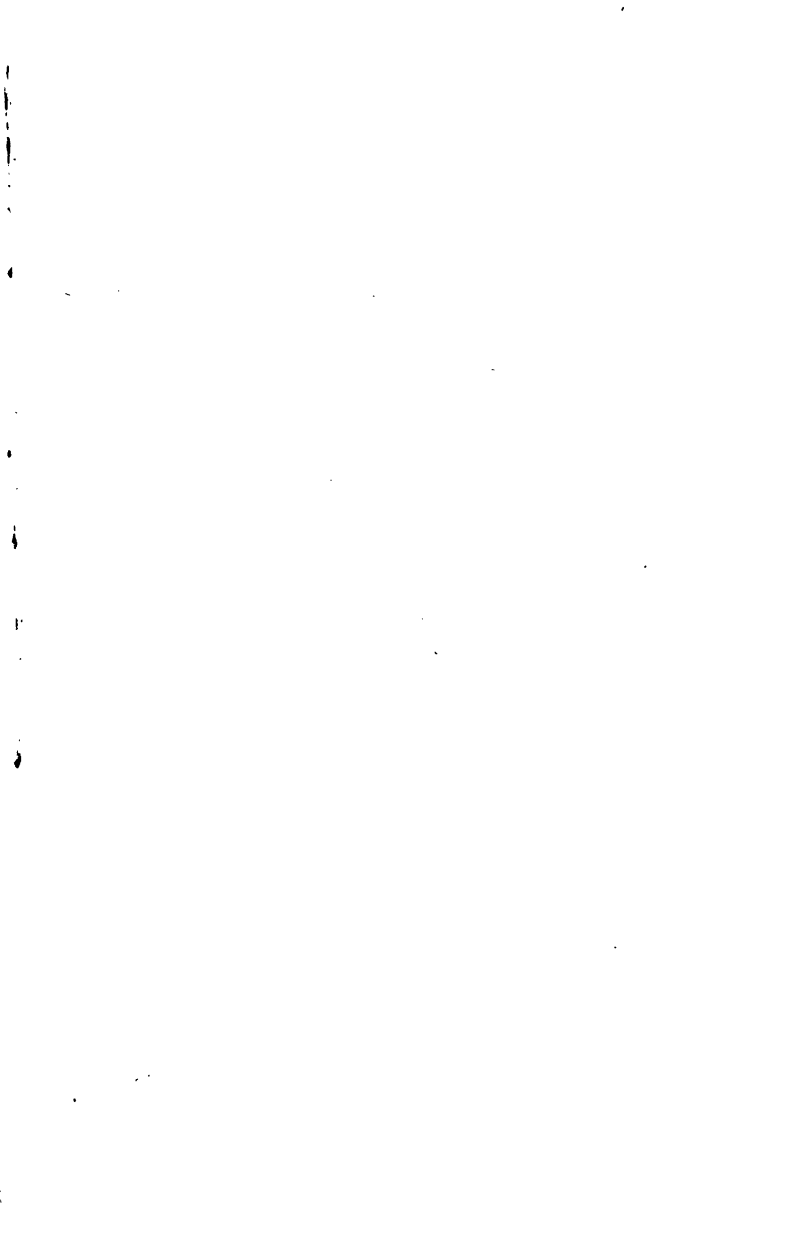
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Prof. ANDREW PRESTON PEABODY, D.D.

2 November 1893.









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THOUGHTS

FOR

THE THOUGHTFUL

SELECTED FROM THE DISCOURSES OF
REV. REUVEN THOMAS, D.D.

By A. H. S.

© Saul, it shall be,
A Face like my face, that receives thee;
A Man like to me
Thou shalt love and be loved by, forever:
A Hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!

BROWNING

CAMBRIDGE
JOHN WILSON AND SON
University Press
1892

2 Nov. 1898

From the Library of
Prof. A. P. PEABODY (82)

"In the beginning, God."

“ In the beginning was the Word, and the Word was with God, and the Word was God.”

“ And I will pray the Father, and He shall give you another Comforter, that he may be with you forever ; even the Spirit of truth.”

THOUGHTS

FOR

THE THOUGHTFUL.

GOD'S revelation of Himself is intended to be a light to the mind, and a joy to the heart. God is *light* as well as *love*. The word "light" suggests holiness; it suggests purity, it suggests intelligence, it suggests wisdom.

IF it be true that men will be this or that, according to their ideas of what God is, and what He requires of them, is it not worth while to be very careful lest we should get wrong views of the Deity? It was so in Greece and Rome; their ideas of God were so corrupt that they corrupted the people.

So long as Mars was worshipped as a deity, war was perpetual. So long as Venus was a goddess, lust was inevitable. So long as the gods were treacherous, the people were treacherous also. When religion's self is of such a nature that it corrupts the people, the decline and fall are very rapid.

WE can know much of God. All His works speak of Him. There is strength in Him, says the mighty mountain. There is majesty in Him, say the Niagaras as they roar. There is light in Him, says the sun. There is order in Him, say the stars: such order, says the comet, such punctuality in fulfilling his appointments, that I will be back again from my measureless orbit to a second. There is LOVE in Him, says Jesus Christ.

EVERY one who knows anything of Scripture knows how gradual has been the revealing of God to the human race. In the wonderful book of Job — the epitomized life of the race — we have the thought unrealized of a Redeemer ; but “ my Father, and your Father, my God and your God,” is New Testament language.

ALL creation cannot tell as much of God as was told in the simple fact that He was the *Father* of our Lord Jesus Christ.

AS a child cries for its mother, so the spiritual in man cries out for its Father, God.

WE can no more exist without a surrounding God, than a tree can exist without a surrounding atmosphere.

IN one form or another, either as a pleasant thought or as a fearful thought, God is found everywhere. Does not God speak? Has He not been speaking in *some* way all the time? The question is, Why do I not *hear*? The question is, Why is my spirit's hearing so dull? Why do I not recognize that if God speak to me, it must be in language *I can understand*, or of what use is the speaking? If God speak to us so as to be understood, it must be in a language which can suggest *thoughts* to everybody.

GOD hides himself that we may not become coarsely familiar with that which is divine, and thus add to our sin instead of adding to our reverence. But He does not hide all His thoughts.

EVERY material thing is a thought of God presented to us for our recognition.

NATURE is a library of divine thoughts to the spiritualized mind, — thoughts presented in forms of beauty, put there for us to find them. These are everywhere; and what we call our “discoveries” are simply the wider opening of our eyes, to see what was there all the time.

THE ability of feeling the splendor, the glory, the beauty of things, and especially the ability to feel the splendor, glory, and beauty in the highest types of human life, indicate a condition of soul where there is nearness to God.

IN the personality of Christ we have undoubtedly all that is revealable to us on earth of the personality of God, — all that is necessary ; all that our nature can take in ; all that we need for duty and service.

I BELIEVE if there had been no sin at all, there would still have been the need of an incarnate Christ fully to reveal God to us, and fully to develop our nature to the highest competency of which it is capable.

ARE we too rash when we say that Deity reduced from His infinity, and coming within limitations such as we need on this earth, would be perfect humanity ?

THE most tremendous will ever found in man was in Him who saw Cal-

vary years before He reached it, yet steadily, unflinchingly, trod the way that led up to it; and all the powers of darkness could not tempt Him to turn aside from His purpose. Yet so dependent was He that in every moment of His life He could say, "I do not mine own will, but the will of Him that sent me."

KNOWLEDGE of Christ *can* only come through one source, receiving His thoughts, doing His will. There is no other way.

HOW is Christ pre-eminent? He is pre-eminent as to His personality. He is pre-eminently *human*. He came into the world through the gateway of the Hebrew nation, and yet He was not a Jew. He belonged, so far as time could put a date upon Him, to the

period of 1800 years ago, and yet He is of no age. He spent His days and nights under those insufferably bright Eastern heavens, and yet He is of no clime. He gathers up into Himself all the best elements in Jewish life, in Grecian life, in Roman life.

He was pre-eminent as to His ideas of God and man. Under the influence of Jesus the noblest man is not simply the bravest man, but the gentlest the chastest, the humanest, and the most charitable. He is the world's greatest thinker as well as holiest man.

He was pre-eminent as to His *mission* in the world. What was it? To bring a revolted world back again into allegiance, — not *forced* allegiance, — sincere, reasonable, loving allegiance. Nothing satisfies love but love.

WHATEVER of spiritual life is in the world anywhere, in any part of it, is from Christ. Whatever sunlight is in the world is from the sun. "I am the light of the world." As the sunlight enters into every flower that blooms, and every fruit that ripens, so Christ's life enters into every heart that breathes the prayer, "God be merciful."

OH this wondrous Christ! — how He appeals to our imagination. His life becomes more and more to us, His death more and more. His very absence makes Him more universally present. "Twelve legions of angels" were always at His command. He knew them as we do not, those wondrous beings who have never sinned, yet are more human than we are, — the angels of little children; the angels who do God's service in ways we little know;

angels made of light and love, swift as light, excelling in strength, most radiant where most helpful, taking the motherless souls of little children to their embrace, and mothering them as none else can. "In heaven their angels do always behold the face of my Father which is in heaven."



THE Incarnation is the miracle of miracles.

In the Incarnation God speaks to us as a man to his friend. He limits Himself to our conditions. He becomes man. *How*, I know not; but as a result we have the sinless Jesus Christ, the only sinless being who has ever trod our earth.

THE Incarnation tells me that the root of my life is God's life. It

tells me that God's Spirit is in my spirit; therefore it is that I think, believe, hope, aspire, love; therefore it is that I am dissatisfied. As God was in Christ perfectly, as far as He can be in any limited personality, so He is in me and in you to a degree. The supernatural is not something independent of us, it is *in* us. We act upon nature *above* nature. "Christ *in* you, the hope of glory."

IF I am to be understood by a child,

I must speak in a child's language, think according to the measure of a child's thought, — become a child in fact. And if God is to speak to us, He must somehow become a man. He must think through a human mind, feel through a human heart. He must put himself for awhile under limitations.

WHAT is idolatry but an attempt on man's part to bring God within human limitations. Idolatry is the cry of man to God to show Himself. Jesus Christ satisfies that instinct in man which leads to idolatry. The Incarnation is the divine answer to that instinct.

THE Babe at Bethlehem is the divine Word in its tenderest and gentlest expression.

When we look at the Babe at Bethlehem, is not the thought irresistible that God can speak to us through the helplessness of the Babe? And when we watch the Babe as it was hurried away from persecution, and think that it is carried in the fostering arms of motherhood, can we resist the thought that the preservation of the kingdom of

God on the earth is dependent on the sanctification and consecration of motherhood ?

JESUS Christ is as much a *fact* as is this American nation.

NOTHING appeals to our whole nature until it becomes personalized. All religiousness that does not gather round a great personal centre, occupying itself simply with an ideal that is abstract, and with sentiments and feelings, is unreliable. It lacks strength; it lacks courage. It is weak and vacillating.

IN order to keep that which is ideal, we must keep that which is historical. The ideal of Christianity is found

in no one but the historical Christ. If we lose Him, we lose it.

THE human heart needs more than creeds, aspirations, ideals ; it needs a divine person in whom it can believe, in whom it can hope, in whom it can rest.

IT is when the flesh and blood Jesus Christ — the man of Nazareth, the man of Calvary — comes into our life, dies for our sins that He may deliver us from them, and rises over death that He may be our Rescuer from death, that we are satisfied.

WHAT is the best way to form an intelligent acquaintance with the Bible? Become first of all thoroughly familiar with the life of Jesus of Nazareth. Begin with the person of Christ ;

acquaint ourselves with the *personality* of Jesus Christ ; not what men have said about Him, but what he says about Himself, — Christ's claim for Himself. In these days we are too much given to neglect Christ's claim for Himself, and listen to what others have to say about Him.

THE resurrection of Jesus is the great yea of God to all man's longings for immortality.

FIND in all history a case of a dozen men all being in such a subjective state that they all saw the same vision, and dreamed the same dream, at the same time. If that is difficult, indeed, impossible, find an instance of five hundred men who, at the same time, were so exactly alike, mentally and affectionally, that they all dreamed the same

dream and saw the same vision. If we had the testimony of Mary Magdalene only, or of Peter only, or of James only, or even of Paul, while their lives would compel us to believe that there was no moral doubt that each of them saw Jesus, yet, at some time or other, each might have been in so exceptional an ecstatic state of mind that the subjective became, as it were, objective; they mistook the vivid and picturesque dream for an actual outside personage. But when the appearance is to eleven and then to twelve, and afterward to five hundred, in each case there must have been the objective appearance. In a word, the *historical fact* of the resurrection in human form of Jesus of Nazareth after His crucifixion, had ample and convincing attestation.

OH, you do not know yet what Christianity is! You have seen it in poverty, in want, in weakness and woe. A despised wayfaring man, struggling with His hard fate, kicked, buffeted, and despised, even as such an one has Christianity been in the world, — a candle in a dark room, a light in a dark place, a sweet song among discords, a heavenly toned voice drowned in Babel sounds; but its day is coming. The heavenly toned voice will rise above and still the Babel sounds; the sweet song will penetrate and harmonize the discords; the light will illumine the dark place until the darkness flies; the poor despised man will rise up in the dignity of a king, “King of kings, and Lord of lords.”

WONDERFUL language is that, —

“Know ye not that ye are the temples of the Holy Spirit?” Man regenerated is the true temple ; and at the centre of every regenerated human soul is a ray from the Central Sun of the universe, — God Himself. Thus God is hidden, yet manifest. The touch of God is everywhere ; beyond it we cannot go.

THE Holy Spirit is a Teacher. We are at school learning how to be men and women according to God's idea of men and women.

WE have to recognize that we are taught from within, as well as from without ; that our life is not self-originated and self-derived ; that we are not independent, but dependent beings ; that we live because it is

God's will that we should live; that underneath our mind, sustaining and supporting it, is the divine Mind; that our personality needs another personality to account for it; that thus our life is permitted, and not entirely or chiefly in our own keeping.

AND the reason why any of us have at any time been stirred with religious thought and devout aspiration, is because the energetic influences of the Spirit of God have gained access to our minds and hearts.

IF it be a fact of our every day life that every tiny bud and flower all through the earth is what it is because of the influence of an orb more than ninety millions of miles away, are we asking you to receive anything impossible or improbable when we aver that

it is revealed that every soul of man everywhere owes its best thoughts, its noblest aspirations, to the influences of the Spirit of God upon it?

AS personality in man demands and proves personality in God, so these influences of the Spirit of God are personal.

Silent as the light, they are none the less powerful because of their silent-ness. In the quietude of the soul, that Holy Spirit is operating. Of all gifts of God this is the greatest.

**“For as many as are led by the
Spirit of God, they are the sons
of God.”**

“So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God.”

MY meditations on the sayings and doings of Jesus the Christ have established in my mind the hope, I might almost say the conviction, that it will be shown that every man's birth was a blessing, even the meanest and most miserable ; that lower types contain in them the promise and potency of higher types, and as one cannot have the higher without the lower, so every birth has been the first movement of a new individuality toward a blessedness that immortality shall disclose.

LIFE has possibilities ; death has none. Life means opportunity ; death, in the sense of not being born, is only blankness, — a cipher, not even that. Our being born into this

world must mean that we had the opportunity offered to us of attaining to that which is highest in the Universe of God, through slow stages, by steps that were tedious, through ignorances and miseries, it may be ; and yet it is conceivable that every step may be progress, even with a bad man. Is it not possible that a man in his ignorance may believe that badness is goodness ? — and it may be necessary for him to experience the bitterness of badness before he can be brought into a condition to hate it ? So long as a man lives, however bad he may be, he has the opportunity to be better.

THIS world was intended to be a battle-ground. Everything on earth is, as it were, *outside* of us. Nothing really becomes *ours* until we have done battle for it. The earth and the heav-

ens are full of knowledge ; but we have to learn it. The only way in which we can make it our own, is to struggle with it. The fact without has to become the thought and feeling within, before it is ours.

BEGIN at the beginning and trace the geologic formation of our common coal through endless ages from the time it was vapor till it became forest, died into its unvitalized condition, and became hard as stone ; then you will know what the word “create” means.

If it takes so long to make the coal, which is the concentrated energy of ages, is it a marvellous thing that it should take years and years—how many we know not—to form the soul of man with a capability of communion with all that is deific and godlike ? A soul ! — who knows what it means ?

THE distinctive thing in man, that which elevates him above all other creatures, is that he can consciously, and of set intent and purpose, worship God. He can anticipate a future ; he is so constituted that he can plan and work toward an ideal which fills the imagination, however vivid it may be. No other animate creature can do this. To do this is to act as a man. To do anything less is to fall below the dignity of man.

MAN *has* a body, and *is* a spirit.

EVERY man of us is a trinity in unity ; body, soul, and spirit. The physical is the pediment on which the mental and spiritual stand. It is that which confines them to this earth.

There is something that we have to learn within these present limitations which will be useful to us always. Everything must have a beginning, and that beginning has necessarily to be conditioned.

FOR how long our nature is capable of growth we cannot say. What processes it has to pass through before it reaches that state in which life is blissful receptivity and enjoyment of all around it, of these we are ignorant; but growth is the law of our present state.

WE have to recognize, distinctly and clearly, that the lower is for the sake of the higher. The physical is not here for itself, but for the sake of the mental; the mental is not here for itself, but for the sake of the emotional

and affectional; and the emotional and affectional are here for the sake of that which is permanent and indestructible in man's nature.

THE necessity for this material body of ours arises from the fact that we belong, temporarily at least, to a material world.

Without such bodies, we could not see, or touch, or recognize this world. For a time we have to be bound to it, tied to it, confined within its conditions. It is the cradle of our humanity.

WE may, like the caterpillar, spin a beautiful cocoon and call it our home; but even the caterpillar will teach us, if we will listen, that if he

were to remain satisfied in that silken ball which he has woven, it would become, not his home, but his tomb. Forcing his way through it, and not resting in it, he finds sunshine and air and life more abundantly. Man says: "Here will I rest. I will make my home in these pleasant surroundings. I will shut out the sob of terror, the sigh of the suffering; here spending all my sympathies upon myself, I will enjoy all that is enjoyable." Ah, that silken cocoon! — fastened in it, you are dead while you live. "No," says God, "that is not what I mean for you." And He calls to His aid His angels, clothes them in funeral robes; and they call themselves Pain, Disease, Death; and they stir up the intellect, stir up the heart, stir up the imagination, and compel men to think and feel about eternity; and then when all is over,

these disguised angels throw aside the masks they have worn, and strip off the sable garb, and lo! underneath is the pure white of immortality.

WHEN we study the body under the influence of the mind and spirit, how admirable it often is, — almost translucent, — at one and the same time revealing and concealing the thought of the mind, the feeling of the soul! How often the very body seems to become mental, even spiritual, under the sway of strong, high, pure feeling, suggesting to us how possible to elevate even this body, and treat it as if it were a temple, — a temple of the Holy Spirit of God.

A HOLY man is a whole man, not a fragment of a man, — a healthy man, not a sick man.

Holiness — wholeness — healthiness.

THERE is nothing ages men and women like the opposites of the graces of the spirit.

HEALING the soul tends toward healing the body. When men are fully and perfectly saved, they will be fully and perfectly healthful.

SOUL and body are so intimately related that whatever brings faith and hope and love into the soul, tends toward health in the body.

O GOD, Thou art health!—without Thee we can never be vitally healthy!

SAVE us from idleness or slovenliness, from all that can degrade us or drag us down!

IF you would make your mind strong,
you must give it strong food.

READ the best!

EACH heart throws off its own atmosphere, as each flower its own perfume.

EVERY man has his own individualism, and it is different from every other man's individualism. This is the miracle of creation.



A MAN must learn how to use the ordinary opportunities for self-improvement which are within his reach, in order that he may be qualified to do God's work.

EVERY man is, eventually, what he trains himself to be. Every man has eyes for that on which he has been looking long and intently.

“**GENIUS**,” says a modern writer
“is the passion for self-improvement.”

Genius is not effective unless it includes the passion for self-improvement.

IN order to vigor of mind and heart, there must be a steady appetite for such truths as shall tend to enlarge the mind, and such facts as tend to vitalize the heart.

THE greatest as well as the best man is he who has the largest receptivity.

THERE is nothing more fatal to mental growth, and to growth in

grace, than proud self-willed opinionativeness. The sincere mind is the open mind ; the truthful mind is the fact-receiving mind.

A MAN is rich or poor really, not according to what he has, but according to what he is.

IN all life we have to give up something for something else. Industry demands the giving up of indolence. Mental enlightenment demands the giving up time to thought and research, — the abandonment of frivolity in the use of time. Friendship demands the giving up of recluse habits. And so everything demands that men shall separate themselves from something, in order to have something else.

LET us not be angry with men who make us think; they are our friends. . . . The man who gives me a new thought enriches me. The man who puts iron into my blood, puts health into my blood. The man who in this world of snow and sleet keeps me moving, saves my life; and if the movement be an upward and onward movement, every step is so much nearer the kingdom of heaven.

GREAT truths which outmeasure the capacity of all human minds, have never originated in them, and are not to be explored by them.

OUR great Teacher does not ask us to conquer intellectual difficulties, but to follow Him, to be taught by Him, as we follow and are taught by Homer and Virgil, Shakespeare and Milton,

when we would learn about poetry. He does not say, "Understand all about My nature," but, "Follow Me."

AFTER all it is the mystery which lies all around the little we know which makes life so unspeakably interesting. I am thankful that that which I do not know, is so immeasurably greater than that which I know. I am thankful that I am only at the beginning of things.

MAN'S self, what the philosopher would call the ego, is what needs to be continuously improved. And with its improvement, everything else belonging to the man will be raised, will be expanded, will be developed into a higher power. Everything in a man

wakes up, when his spiritual nature is awake.

SPIRITUAL self-improvement means so using the upper regions of our nature as that there shall be development and enlargement in our powers. It means that this shall be done in recognition of the fact that we are spirits destined to live on, destined to use in a wider and more blessed condition hereafter all that here we have acquired of faith and hope and love.

NO one ever comes to the limit of spiritual growth, so long as he is on this earth.

THERE is no spiritual growth that is worth anything, apart from plan and purpose.

HOW is our spiritual nature to be developed into more and yet more? Christianity is the atmosphere suited to the spirit's life. That spirit needs truth to feed upon; it needs fellowship with other spirits. Whatever promotes faith purifies the soul; whatever generates hope puts courage into the soul; whatever intensifies the affection warms and vitalizes the spirit of man.

CONVERSION means turning the life Christward, instead of turning the back upon Christ and His salvation. Conversion is the first step in a new and higher life; it is the man's claiming that which in God's ordainment belongs to him.

WHEN a soul is brought face to face with its Christ, everything has to be done for it. The men and women

who are too indifferent or too lazy to cultivate their own spirits, must relapse into darkness ; there is no help for them.

AS a plant draws up into itself and uses in a new way the old earth it is planted in, so that it acquires new form and seemingly new nature, so the new life in man draws up into itself the old, low life and transforms it. We seem to be living this new life ourselves ; but it is Christ in us all the time, as the sunlight is in the flower, though the flower seems to be living in and developing its own inherent vitality.

THE man who is preparing to live, is the man who is best preparing to die. Even among the old prophets, the message was not, " Prepare to die," but, " Prepare to meet thy God, O Israel."

**“But the fruit of the Spirit is love,
joy, peace, longsuffering, kindness,
goodness, faithfulness, meekness,
self-control.”**

“But the greatest of these is love.”

**“Beloved, if God so loved us, we ought also
to love one another.”**

CHARITY is eternal, undying, everlasting; it never faileth. The nearest thing on earth to it is a mother's love. It is the atmosphere of the society of heaven; it is the dominating characteristic of redeemed godlike souls. It gives to the mind broadness and comprehension; it gives to the heart tenderness and loveableness.

WHERE there has been that true vital thing we call "Love," that love of God whence it came is sure to restore that which love needs for its perfecting. For that God who is love, will never deny to love that which it needs for the perfecting of its life.

WHEREVER there is a God-created necessity, there will be a God-created gift to meet that necessity.

WHEN our Lord said concerning the sinning woman, "Her sins, which are many, are forgiven; for she loved much," He let a world of light into the mystery of God's dealings with His creatures.

NO man was ever really good, or really great, who had not in him a strong tendency to idolize somebody. For what does that tendency mean? It means that in the individual there is great receptive power, great heart power, great love power.

GREATNESS always has its seat in the affections; and the depth, the strength, the force, the glow, of religi-

ous conviction in any soul, will be in exact relation to the depth, the force, the strength, of the affection in that soul.

IF we can only get light into our ideas, and love into our feelings, chronic misery becomes impossible, — only possible when we have dark ideas and loveless feelings.

VERY much less than we think does our happiness depend upon that which is external to us. If there is no heaven within, all the externalities of an outward heaven would be insufficient to produce happiness.

IF we can only make our lives sufficiently transparent, we may be sure the light will shine through.

NO'THING so proves the Divinity of

Christ, as the worth He puts on the heart's love. John is the interpreter of Jesus, "He that loveth not, knoweth not God; for God is love."

MAKE your lives good and pure, and deeds will follow.

THE highest evidence that love exists, is its readiness to overlook and pardon faults.

THE more refined and sympathetic the nature, the more tenderly it clings. Dependence is by no means a sign of weakness, it is a sign of lovingness; and there is strength, vigor, courage, martyrdom, in love.

THAT something in the human soul we call love, made up of trust and confidence and sympathy and longing and what else we cannot define, — something out of which all these grow, — how God seems to value it! It is the jewel of our nature. “Her sins, which are many, are forgiven; for she loved much.” No ignoring the sins, but no denying the love. Does not Christianity show its genius in this, that it makes love to a person to be the seed of everything? To give us a Christ, and then say, “If only they love Him I will forgive everything;” is not this the very genius of Divinity itself?

UGHT not every Christian disciple to aim at making the world a little

warmer and sunnier for his neighbors and friends?

CHRISTIAN friendship is a delicate and sacred thing; it demands that we should be ourselves capable of it.

IF we are to understand anything of what communion means, we must rise above the senses; we must become more and more mental; and more and more we must cultivate the spiritual in us.

THAT which the world needs always is true genuine friendship,— the friendship of spirit with spirit, and soul with soul.

IT cannot be that when our friends leave this earth, — drop off this material body and are clothed upon

with that body which is suitable for the next stage of our existence, — that they lose all interest in us. Spiritual affinities must continue.

I BELIEVE that those hearts up yonder who have loved me on earth, love me now, and more than ever. They think of me, as I often think of them ; only they have grown every way. That which to me is a mystery, to them is plain. They have grown, not smaller mentally, but larger — larger every way.

I SHALL know my heart's friend again ; I shall see him again. We shall talk again as never before. She who gave me life and loved me, I shall see her again. There are heart's instincts which are holy ; they must be satisfied.

TALK of golden harps and golden pavements, and music and praise—it is all very well; but it does not touch me half so deeply as when I think of those strong men and beautiful women with whom I went to the house of God in company. The communion of saints does not stop at earth.

WE do not believe that when we close our eyes on the familiar faces here, we shall open them among strangers, and be in a foreign land where the speech is different from our own, and there is an intolerable solitude.

IF Moses and Elijah knew what was being transacted on this earth after they had left it, and came to that Mount of Transfiguration, we have more than a suggestion that we are to know about this earth after we have left it. The

putting off of this prison-house of a material body is not going to produce total separation between this earth and our future, unless all the hints of Scripture are misleading.

SIGHT is very much inferior to trust.

The most perfect communion of soul with soul, the most exquisite fellowship of mind with mind, are possible only where undoubted trust and undying love are possible, nowhere else. Nothing so ennobles and purifies a spirit as the exercise of faith in somebody.

A FAITH that is half doubt is necessarily a most sickly kind of faith. A ship that after every bit of voyage has to be put into dock for repairs, is

ever in danger of sinking. And a faith that is not intellectual as well as emotional, can hardly stand the tumblings and tossings of these storm-swept days in which we live.

A MAN who cannot stand upright, cannot, of course, walk. And a man whose faith has no backbone to it, can do nothing but crawl or float about, to and fro, with the advancing and receding tide.

EVERY man on earth is qualifying or disqualifying himself for other and higher work. The faithful use of the present is qualifying us for something higher than we see or know.

UNFAITHFULNESS on earth to the work given us, and the use of what

we receive from our work, will necessarily tell on our eternal future as to our place there, as to our employment, as to the amount of trust imposed on us.

NOTHING else does God ask from us than to be *faithful*: faithful to the truth as we see it; faithful to the opportunity He gives, whatever comes or does not come from our using that opportunity as well as we can.

THERE is room for every kind of work that a man can do, feeling while he is doing it, "I can ask God's blessing on my work."

EVERYTHING which does good to the bodies, minds, souls, of men, is the work of the Lord.

EVERYTHING which recognizes man as moving forward toward the realization of a nobler inward and outward condition than that to which he has already attained, is the "Work of the Lord."

LET us *remember* that to do the work given us to do courageously and bravely, *is* to grow in grace.

THE chorus of creation can never be perfect till each is in his own place, singing his own part, which part none other can sing. And it *may* be that none of us shall ever know the fulness of the sweetness and glory of Redemption till the whole who are redeemable are redeemed from the earth.

"ALL service ranks the same with God; . . . there is no last nor

first." God accepts our service; and He accepts the service of all,—and which of us is rendering the most service or the best is doubtful. This little silk-winder, always singing, is represented by the poet as unconsciously rendering the highest service of which mortal is capable to each and all of those persons whom she had to force herself not to envy.

Does Browning mean to teach us that the purest and most loving hearts in simply living out their purity, in a natural, human way, are doing more for God's work in the world than they have any idea of? The great and mighty man who has had his opportunity prepared for him, may have been doing nothing more for God's Church in the world than the little maiden silk-winder.

THE man who sees a higher truth owes it to other men. Light is no man's private property.

EVERY new truth means a new work.

MAN is here to search for truth, and to search until he finds it. And he will enjoy it all the more that he has had to search for it. . . . God puts us upon searching for truth. Thus He trains and develops our minds into power and competency for the discovery of yet higher and profounder truth.

ETERNAL truth belongs to every generation, and to the men of all time ; because it is God's truth, — the truth of Him who is the same yesterday, to-day, and forever.

NOTHING lives from one generation to another unless it have in it the eternal truth of God.

THE whole of any truth is never apprehended by one man, or in one generation.

EVERY living man has something else to do than to vindicate the men of the past; he has to vitalize the men of the present.

IT is of no use, our trying to appear respectable in the clothes of our grandfathers.

TRUTH never changes. Our apprehensions of it may change, will change, if we grow at all; but the change will be not from larger to smaller, but from less to more. The

change from less to more indicates spiritual growth.

IT is wiser and better always to face facts, never to ignore them. Interrogate them ; ask them what they mean, and what they have to teach.

ONE reason, I verily believe, why many are always learning and never coming to a knowledge of the truth is, that they have no set intent and purpose to use truth,—to make it practical and operative. The condition of knowing what the teaching of Christ is, seems to be willingness to do the divine will.

OBEDIENCE always brings blessedness.

DO not allow your sense of unworthiness to have more control over your actions than the call of Christ. Do what ought to be done in the light of the fact that Jesus is God's Christ, able to care for you, able to sustain you, able to do more for you than you can ask or even think.

TO take thought, to take truth, and translate them into life, — that is the hard, hard battle.



MAY we have that rest which is not inconsistent with constant activity.

THERE is a deep, unruffled rest, which is perfect in its consistency with the most tireless activity. That is the rest of heaven. Heaven's

rest will be that undoubting rest in God's goodness which will make it bliss to serve wherever service is needed.

NO life is ever healthy and strong in which there is not a central rest, and something to feed and support that rest.

THERE must be something believed in so firmly and continuously that it holds to itself the mind and heart. Mere restlessness has no inherent virtue or goodness in it.

FOR every mind and heart there must be a centre of affection, a centre of light, to which we can look always and ever, without doubt and fear, without vacillation and variableness.

God knows we need such a centre ;

our nature has developed the need. When the Eternal Father gave us Jesus Christ, He gave us One who is preharmonized to our need. When the heart rests in Him, it rests finally.

THE infallible centre, we have it in Christ Jesus. According to the apostolic testimony, "He is the same yesterday, to-day, and forever."

When you have attained to that rest, your activity will have a limit, a direction, an aim. Christ is God's answer to our need.

TO be able to feel even to the point of agony, and yet not to lose hope or heart; to believe on still that through all these sufferings a God too good to let us live like brutes, and die like brutes, is working out something which

in the glory of its end shall justify the means, — to hold that attitude of soul against all temptation to abandon it, this is patience.

IT is right, it is good, to seek resignation, to be brave in the hour of trial, to force down the rebelliousness of our spirits. And yet to my mind, there is more consolation in believing that none of these sufferings are expressive of God's will, that they are the inevitable result of the rebellious will of man, asserting itself from generation to generation, until sin and death reign everywhere.

GOD'S will is not sickness, but health;
God's will is not wretchedness, but happiness ; God's will is not death, but life.

DEPEND upon it that no man ever yet struggled persistently and perseveringly against an evil of which he was conscious, but he ultimately succeeded.

NO man is permanently and fixedly evil, until he is willingly evil. Many a man who has fallen, has yet never deliberately willed to fall.

EVERY man is that which is best in him. Never judge a man by his worst. Always judge him by his best.

NO single action ever tells you what a man is ; only the tendency of his life can tell that, and only God Almighty can fully know it. Therefore let us not judge one another severely, — as much as possible, not at all. God

committed all judgment to His Son, because He and He only knows us through and through.

WE never know what that great change which comes in death may do for any character. Even in and at death many and many a man may find that his crowning mercy has come, and he is suddenly freed from sin.

**“ And if children, then heirs : heirs of
God, and joint-heirs with Christ.”**

“Father, I will that they also, whom Thou
hast given me, may be with me where I am.”

THE Scripture idea of man in his present state is that of a man capable of indefinite progress, either upward or downward, and of choosing which it shall be.

THE Church or the world must predominate in every soul. The tendency in every life must be up or down.

THE deadliest things in our life are suspicion, hatred, and indolence.

NO man can live the highest life of which he is capable except by love and trust and service. The best life in us will assert itself only in that atmosphere of love and trust and service.

NO man is promoting the ends which the Lord came to accomplish, who is neglecting the Church, the Scriptures, the ministry, or the Sabbath.

NEGLECT the means, and you are doing your best to defeat the ends.

IF a church is worth anything at all, it is a place of light, — where light is being poured on all vital questions ; it is a place to scatter darkness, to solve mysteries, to feed the heart with truth, to bring the soul and its Saviour into union.

A CHRISTIAN church ought to be a school for souls capable of learning, as well as a hospital for sick souls, a refuge for tempted souls, a light benign for benighted souls. The soul needs medicine as well as food.



I BELIEVE that there *is* a Holy Catholic Church ; that to be in it and of it is to be related to all the sweetest, noblest, purest souls that live, some yonder, some here.

CATHOLICITY has two elements in it: it aims to embrace the whole of Christian truth ; it aims to put its arms around the whole Christian people.

CATHOLIC truth consists in that which Jesus the Christ was in His own person, on His own confession ; that which He did, for all His doings are of the nature of revelation ; and that which He taught.

ANY church which aims to bring the whole truth to the whole people is Catholic. Any church which exalts

over everything the sovereignty of Christ, and welcomes to its fellowship all who love our Lord Jesus Christ in sincerity, is Catholic.

IF we could only be made mentally large enough, and spiritually profound enough, to see it, the whole truth is in Christ Jesus Himself. And to receive Jesus the Christ is to receive all that He was and all that He taught.

THE only undoubted successors of the Apostles are the men who are preaching apostolic truth.

GREAT trees are of slow growth; and great ideas have to be before the mind and in the heart a long time before they are sufficiently familiar to have the face of friends.

YES, there remains to be realized that Holy Catholic Church, — that grand, sweet company of the Redeemed.

It must be evolved from the controversies and strifes of this lower world, for our Lord shall have His own. He shall see of the travail of His soul, and be satisfied ; and what will satisfy Him, you may be sure, will satisfy us.



DENOMINATIONALISM is not necessarily sectarianism. It *need* never be, though it has a tendency to become so, which tendency has to be guarded against. The Church is Christ socialized.

Sectarianism is founded on opinions about Christ exalted into a place which does not belong to them, which place makes them idolatrous.

THE more I read the Bible, the more it seems to me clear that it is intended as a Book for the Church of God in this world of ours, and that they who find anything clearly defined in it concerning the destiny of all kinds of men, in all the eternal future, find something which is not there.

THE reason why the Bible lives and will not die, is not because it tells us of Adam or of Noah or of Abraham, but because it shows us God in union with man, draws aside the veil from the face of the Deity and shows God manifest in the flesh. It is this eternal life—the life behind and beyond the temporal life—which lends such an awful fascination to these records.

THESE Scriptures we have are letters from the invisible Friend, our

Father in heaven. If we accept them as such, and love them because they are His, is that not one way of loving God?

GOD ruled while men wrote. This is what I mean by "inspiration." God's mind dominated man's mind; God's thought dominated man's opinion, and held it in subjection. The men were so full of God that they could do no other than write His thoughts.

THE only way to get the ability of more adequate interpretation of Scripture, is to become ourselves *larger-hearted* men. I cannot tell you how to do that, except by becoming more Christ-like in feeling and aim, and doing larger and nobler deeds in His name.

IT matters not who the speaker may be, if God speak *through* him, men must listen.

ALL our days are what we make them. If we do not make them sacred in our hearts, to *us* they will not be sacred.

THE Sabbath is founded on benevolence. . . . Three hundred and sixty-five days in every year devoted to unbroken toil, — who could believe that such a command ever came from a good God? Brain-work continued on and on is the wear and tear of life. Relief comes to the brain not from total cessation of thinking, but from *other* thinking; and the more entirely different the theme, the more recuperative it is.

WE need to *worship* God, that is all.

Everything we need would come, if only we could *worship*. The coldness would leave the region of the heart; there would come more thinking power into the intellect; the glories of the Apocalypse would not be too glorious for the regenerated imagination; much of the Scripture which is now dark to us, because out of the reach of our experience, would become clear; our horizon would stretch out and beyond our present limits of vision.

WHOEVER could find the full meaning of these two words, *mother* and *child*, would be the wisest philosopher on earth, and see deeper than all who have ever lived into the secret of this world of time and the eternal world.

FATHERS and mothers, — men and women bearing the holiest name the world knows, — into whose arms has been placed a gift than which this earth can furnish none so marvellous or wonderful, have you appreciated that gift at its true value ? Have you realized that the flesh is only a platform for an immortal spirit to stand on ?

THE primary parenthood is in God.

It is absolutely impossible, in the nature of things, that Almighty God can so form the spirits He puts into human bodies as that in them, from the first, there shall be a negation of Himself.

HALF the human race are taken out of the world as children. I think that proves God's great fondness for children as children.

LOVE is not an intellectual thing at all. The essence of the Christian religion is love; that elevates it above every other religion the human race has ever known. Can a child love? Can it confide in father and mother? If so, it can love God.

THOUGH parents may withhold religious instruction from their children, they cannot withhold religious education, for it is given by a divine law over which we have no control; whenever a stronger or more fixed and determined nature comes into perpetual contact with a younger and more plastic nature, the latter is educated by the former. Everything that is in manhood is in germ in childhood,—everything; and that which is strongest in manhood is that which has been fed and tutored into power in childhood.

THERE is a ministry of angels for little children,—so our great Teacher has taught us. There are mother-souls in heaven as well as on earth. There are those who have a special share of God's love to little children; they are God's ministers, attending continually on this very thing.

CHRISTIANITY began with a consecrated childhood and a consecrated motherhood. Through these relationships God spake His first parental word.

I BELIEVE in children, and I believe in Christ; and I believe that when the trust of the one and the love of the other come together, that there will be an electric spark which will tell its own tale of affinity.

MEN deceive themselves when they assume that their disposition Godward would be changed by any visitation from the world of spirits.

WE want Pentecost with its tongues of flame and its mighty rushing wind ; but are we ready for the outside persecution, the tortures, the deaths, the Herodian tyrannies, and all the terrific opposition which in the one direction corresponded to Pentecost in the other ? Pentecost was God's answer to man's demoniacal hatred. No man without a Pentecostal baptism would have dared to face such a frowning world as that which glared upon the Apostles ; and when you and I are called to face the fires of martyrdom, we shall have Pentecostal power to do it with.

FANATICISM is blind emotion, uncurbed by reason, unchecked by intellect.

But enthusiasm, — it means the Spirit of God in the reason, the Spirit of God in the heart, and so in the whole personality and the whole life.



I WOULD have you realize more the *exceeding* sinfulness of sin.

SIN is the exact opposite of love.

Love means harmony ; sin, discord. Love is constructive ; sin, destructive. Love clings to God as a Father, as Jesus did. Sin would murder God if it could, as it murdered Jesus on Calvary.

THE fact of sin cannot be disputed.

The fact of a taint and tendency

in us all cannot be questioned. We are not responsible for that taint, that tendency; we have inherited it. If God had not provided a Saviour, a Deliverer, He would have been unjust to us. *Now* the great sin of all in Christian lands is rejecting the Deliverer.

ONCE get an intelligent idea of what *sin* is, — that it is for the soul all that disease and deformity are for the body, all that ignorance and darkness are for the intellect, — and immediately the shallowness of the position, that if a man *repents* of his sin, it is enough, becomes apparent; he must be *delivered* from it.

IF there be one truth taught in the New Testament more clearly and more frequently than another, it seems

to me to be this, that Jesus Christ came into this world to put away sin by the sacrifice of Himself. Is it not enough? Is it not what we need?

“Beloved, now are we the children of
God, but it is not yet made mani-
fest what we shall be.”

“Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.”

THERE is in every man something which whispers of an ideal state. There is in all a kind of reminiscence of a lost condition. "Our birth is but a sleep and a forgetting."

NOT that which we know, but that which is unknown, that which is mysterious, interests us.

I AM sure that we never estimated enough the worth and dignity of this faculty of the imagination. . . . An imperial imagination means Shakespeare, Milton, Dante, Browning. The difference between one man and another is often just this: that one has an imagination which gives wings to his spirit, and the other has next to no imagination at all.

THE only faculty by which we can bring the invisible near, is the imagination. Beyond that which the eye sees, beyond that which the ear hears, is a great region in which life is freer and more transcendently glorious than this.

The imagination in us finds its field in trying to grasp that great fact.

THINK of a man giving an account of this world of ours, which account never recognized that over it was a firmament with stars in it, a firmament with a sun in it, and ever-moving clouds, and all the witchery of color, and gauzy drapery of light! And yet so incomplete is our life, if, when giving an account of it, we regard only what might be called the "bread and cheese" faculties, and neglect altogether that upper region, over

which sits enthroned the imperial imagination.

WITHOUT religion no man can soar.

The mission of Jesus Christ was to help us to *soar*; to rise on wings of eagles, and to take into our souls, and keep there — growing there — the ideas of God and immortality and a Father's house and the angel ministries mysteriously watching over, guarding, and assisting man.

ALL greatest things come to us draped in indefiniteness. "Heaven" and "hell" are words for the imagination. He who could have said so much about them, said very little.

WITH a *sublime reticence* the Scripture says little of the unseen world. But it makes much of the fact

that they who are there are in Christ's most holy keeping. Whatever is good enough for the Son of God's love, ought surely to be good enough for the other children of the family.

AS the nature develops and strengthens; as the heart enlarges and expands; as the nature widens and deepens, — this body becomes steadily more and more unadapted to it. Age is not of the mind and heart, it is of the body only.

THE natural body is the type and promise of the spiritual body; but it is not the spiritual body. Everything lower points to a higher.

IDENTITY does not consist in retaining the same material elements, but

in retaining that which is of the spirit. Through all the stages of his life man remains the same,—the same, yet different.

MAN is shedding his material body very gradually, and all but imperceptibly, all the time, so that in ten years not a particle of the old material body is left. Yet he remains the same man. And, says the Apostle, man is never disembodied; all through time, he is an embodied spirit, and when he has sloughed off his time body,—his earth body, this body of his humiliation,—he has still a body; but one suited to him in a way, and to a degree to which this body never has been suited.

THE spirit of man in its next stage of being will have a body suited to

it. Not a body subject to all the diseases, infirmities, neuralgias, aches, and pains to which this is subject. . . .

Not a body which can be a tyrant or a slave. No ; we have had this sort of a body. We have borne the image of "the earthy," the Adam body ; we have had that. The Christ body, we shall have that.

The beautiful human form will remain very much more beautiful than even in its Apollo strength and ideal loveliness it has ever been. Every one shall have his own body, the body suited to express his inward character ; but it shall be as superior to this present material body, as the body of the butterfly is to the grub.

NOW if we could get rid of our materialism, and the remnants of our inherited heathenism, we could go

to the grave with a lovelier as well as a livelier faith ; and instead of burying our hearts in it, we could put our feet upon it, and, knowing whereof we affirm, say : “ He is not here, for He is risen.”



**“I shall be satisfied when I awake
with Thy likeness.”**

“And this is life eternal, that they might know thee the only true God, and him whom thou didst send, even Jesus Christ.”

“But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory.”

IF there be one truth that we need more than another, to steady us and keep us cheerful in the midst of accidents, dangers, fears, and deaths, it is this truth of immortality. God cannot work out His plan for us on this narrow platform, and in these few years. The stage is much too small for the drama of life. . . . So much begins here, — the lives of babes, of little children, — with such promise in them, and no room for performance. And what are we all but children of a larger growth, — infants crying for a light, and with no language but a cry? The one imperious necessity seems to be immortality.

IN the old mythology, two youths are represented as asking the gods to

give them the greatest of all blessings ; and soon thereafter they were found dead in their beds. I love that old myth.

THERE are no backward movements in Providence. The grub becomes a butterfly, but the butterfly never returns to its grub state.

DEATH is progress, advance, dis-imprisonment.

IF you ask me whether all men are constitutionally immortal, my reply is, "I do not know ; I cannot affirm, I cannot deny." If you ask me whether all disciples of Christ are immortal, I say, "Yes," because He has said it. "I give unto them eternal life, and they shall never perish."

GOD has more light and truth to break forth from His Holy Word; but from that Holy Word, Jesus Christ has broken forth this light and truth already, — that union with Him is life, that separation from Him is death, whatever is included in that word.

LET us never lose sight of this fact, that union with Christ in God is heaven; for the soul of man was made for that. Separation from God in Christ is hell; the soul of man was never made for that.

WHATEVER brings us nearer to God brings us into the sphere of ineffable reward, such as “eye hath not seen, neither ear heard, nor hath it entered into the heart of man to conceive.” Whatever separates us from Him, brings us into that sphere of

retribution into which we cannot look far, where the selfish and the loveless find those of their own order and kind.

THE resurrection of Jesus says that they who have fallen asleep in Christ, have not perished; they are in His keeping to whom "all power is given in heaven and in earth." Then He has the power to save them and keep them? Perished!—why, even the material does not perish; it only changes, but that is all. Why should the mortal? Why the spiritual?

IF matter is indestructible, that which is superior to it must be.

THE resurrection is the great Yea of God to all man's longings for immortality.

“WE shall be changed.” That day we spent on our Mount of Transfiguration, when we said to our Lord, “It is good for us to be here, let us make here a permanent abiding place,” *that* day was a promise of what was coming. It was a bird of paradise let loose from its confines, to sing its song for awhile and then disappear. For like as a man is to be judged by his best, so life is to be judged by what it has been at its best moments. The best is always the truest; the best is always that which is nearest heaven; the best is always that likest God.

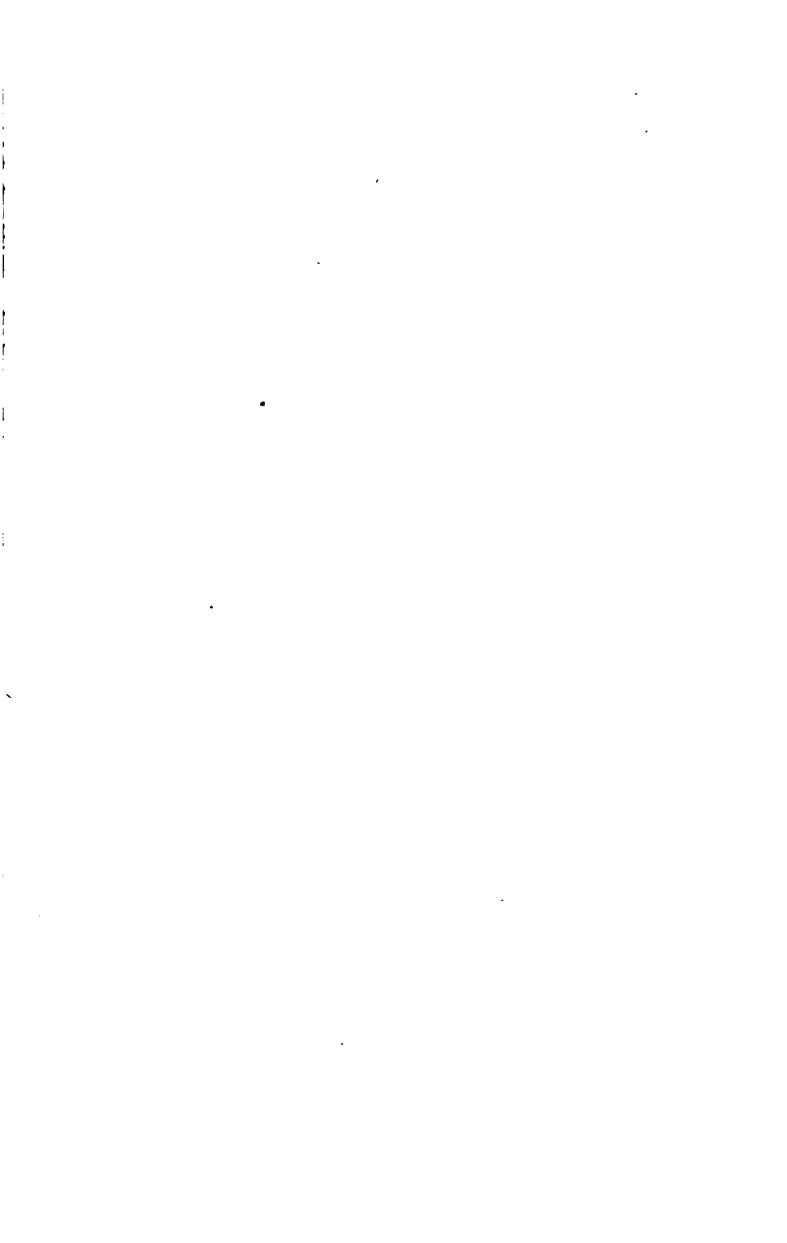
Recall your best days; recall your gladdest hours; recall the seasons when your heart was purest, and when tears ran down your cheeks, not because you were sad, but because you were glad,—for in that direction the change must come.

YOU have in you intuitions of immortality, trust them; they are right. Follow them; they will lead you to your Father's house. What is this world? A world of beginnings, of seeds, of germs, of embryos, of promises that never get fulfilled; but deep down in every nature is this feeling, that some day, and somewhere, the idea that is highest must be realized, and the expectation, that is universal, of something better and more satisfying, must be gratified.

THANKS be to God who has given us the victory through our Lord Jesus Christ. It is victory not won but given. The victory is not earned, not accomplished, not won, but given. Sin is in the man; conscience is lashing him; death's maw is open to receive him. He is in extremity; he can do

nothing; he can fight no longer. The struggle is over; he has no power left. It is then, even then, in the very hour of seeming defeat, that the exulting voice is heard, "Thanks be to God which giveth us the victory, through our Lord Jesus Christ."





**“He shall bring to your remembrance,
all that I have said unto you.”**

“And they remembered His words.”

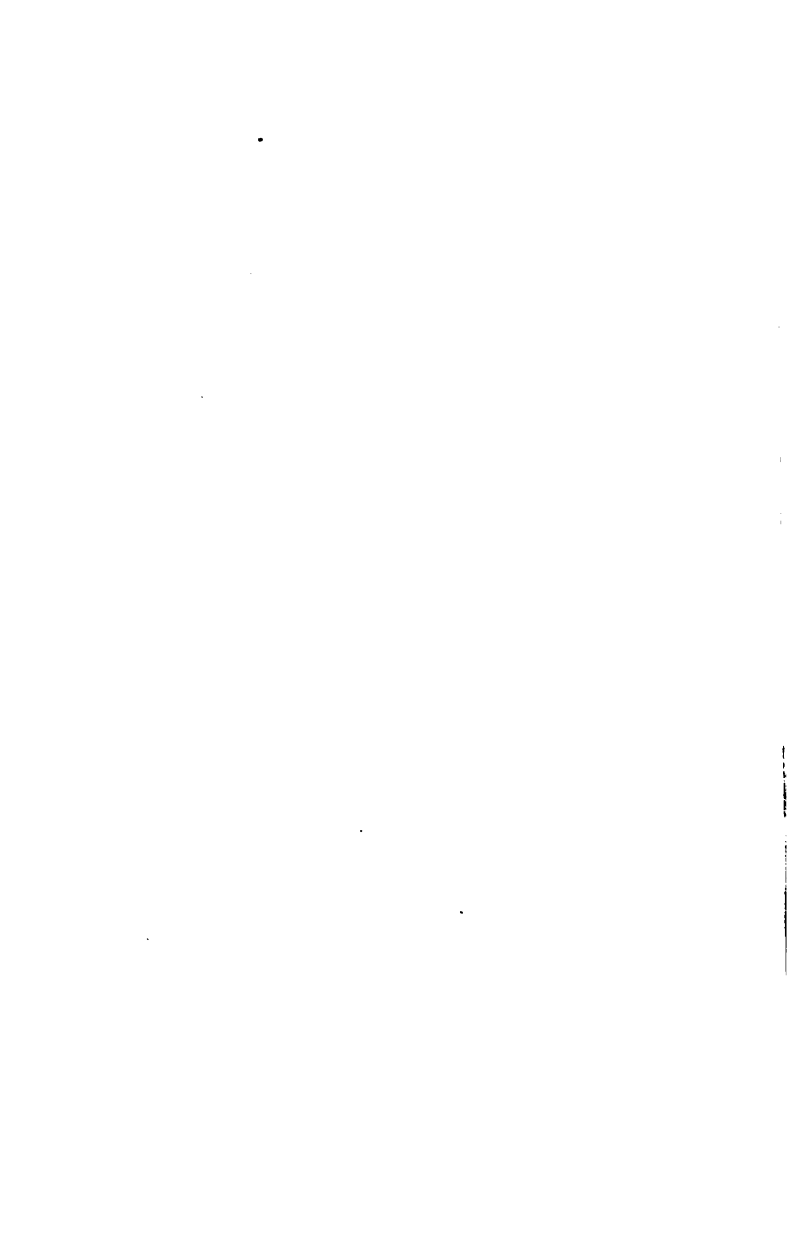
REMEMBERING, the greatest of historical facts, so abundantly attested by so many witnesses ; remembering, that our Lord is exalted to put down all rule that is antagonistic to man's welfare ; remembering, that this life of ours is only a life introductory and preliminary to the true and full human life which God designed for us when He said, " Let us make man after our own image ; " remembering, that " flesh and blood *cannot* inherit the kingdom of God ; " that " there is a *natural* body," and " there is a *spiritual* body " suited to the Paradise beyond ; remembering, that " as we *have* borne the image of the earthy, we shall also bear the image of the heavenly ; " that " this mortal must put on immortality ; " — remembering all this, then death

has lost its sting, the grave has lost its victory. Death is the portal to sinlessness, to the glad, free health of Paradise, to nobler mental and spiritual conditions.

Remembering, that it is not a continuing, simply, of this poor stained, feeble life, that we are promised, "but that we shall all be changed;" remembering also, that this eternal life is not something earned, or something deserved, or something won, but that the victory is given, "through our Lord Jesus Christ;" — remembering these great and glorious truths, "wherefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

MAY God grant that by the help of

His truth we may be able to look forward, even hopefully, to that great change which shall separate us from these present limited, depraved conditions, and introduce us into a purer, freer, nobler, larger life, where the light and love of God shall lift the soul into a beatitude which shall be an eternal *Te Deum*.

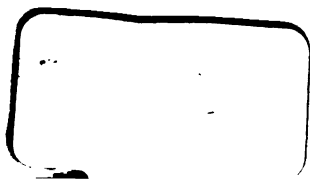


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